THE PACIFIC

Pac Theo Sem
Reading Room

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ALTRUISM.

Life has no small gratuities,
We only get by giving.
The soul grows strong through victories,
And only knows by living.

No largess fills the empty hand
That brings no gift to bless it.
Life's vineyard hath no waving wand,
No wine save as we press it.

No soul that never wore a chain
Knows freedom's great completeness.
No heart that never writhed in pain
Hath learned pain's hidden sweetness.

Mayhap our own brave triumphings;
Shall make a weak one stronger;
Mavhap our tears of suffering
Shall bid him weep no longer.

We suffer weakly, vainly grieve,
And tears shall only blind us,
If thorns that pierced our feet shall leave
No warning stain behind us.

—Allison Yewell.

THE PACIFIC

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DR. VAN DYKE'S ADDITION TO "AMERICA."

At the time of the Presbyterian General Assembly in Des Moines, in May, the Rev. Dr. Van Dyke proposed as an addition to the hymn "America" some stanzas which he thought would nationalize it. He was of opinion that as written it represented New England alone, and not the broad domain which had been added largely since the hymn was written.

Two stanzas were then read by him. As the telegraph brought them to the Pacific coast they were:

I love thy inland seas,
Thy capes and giant trees,
Thy rolling plains;
Thy canyons wild and deep,
Thy prairie's boundless sweep,
Thy rocky mountains steep,
Thy fertile mains;

Thy domes, thy silvery strands,
Thy golden gate that stands
Afront the West;
Thy sweet and crvstal air,
Thy sunlight everywhere,
O, land without compare,
I love thee best!

The stanzas appeared in different forms in the newspapers throughout the land; but in none, we believe, as they were given originally by Dr. Van Dyke. Last week he furnished for The Interior of Chicago a correct version which is as follows:

I love thine inland seas,
Thy groves and giant trees,
Thy rolling plains;
Thy rivers' mighty sweep,
Thy mystic canyons deep,
Thy mountains wild and steep,
All thy domains:

Thy silver Eastern strands,
Thy Golden Gate that stands
Fronting the West;
Thy flowery Southland fair,
Thy sweet and crystal air,—
O Land beyond compare,
Thee I love best!

Dr. Van Dyke says concerning them: "I do not wish nor intend these verses to be copy-wrighted. If they are worth anything, I wish them to be a gift to the public."

Thanks to you, Dr. Van Dyke! They are worth something. You have never given a better gift to the public. You have succeeded in nationalizing the hymn. It will be sung more frequently in the future than in the past. All the way from our silver Eastern strands to the Golden Gate that fronts the West,—

"Let music swell the breeze,
And ring from all the trees
Sweet freedom's song.

"Long may our land be bright
With freedom's holy light;
Protect us by thy might
Great God our King."

OUR INFLUENCE IN CHINA.

The Rev. Dr. W. C. Pond, just before starting East, wrote us that he had had read with great interest the editorial based on the return of Mr. Fong Sec to his native land, and called attention to the fact that he was converted in the Congregational Mission in Sacramento. Dr. Pond added:

"He is by no means the only leader in the Christianizing of South China who has gone forth from our lowly schools. Rev. Yong Pak, who fought a good fight and won a thorough victory in his native village —won it by leading those to love and honor him who were determined to hate and persecute him, and who was left by Rev. Dr. Hager in charge of his great work at Hong Kong during Dr. Hager's furlough in this country—was converted at Oroville. Rev. Joe Jet, field secretary for our China Missionary Society, is in like manner and with absolute confidence left by Mr. Nelson of Canton in charge of his work when he is called away. Others might be mentioned; but the most interesting and important fact is that under those called of God to lead is a large army—rank and file—who are bearing effective testimony for Christ, so that, as Dr. Judson Smith, of precious memory, wrote: the churches in the country stations of South China made in 1904 the best record, so far as additions were concerned, of all the missions of our Board for almost seventy years. And that record was kept up apparently in 1905 and continues to this day.

Yes, the good seed sown in our Chinese missions here in California is yielding encouraging harvests now in China, and will soon yield far greater. They who have labored here so earnestly for long years in behalf of the Chinese who came to our shores are to see ere long such fruitage as will make them realize that their work was indeed worth while.

The provisional program of the Young People's Interdenominational Missionary Conference, which is to be held next week in the First Presbyterian Church of Oakland, indicates many good things in store for all who may have the privilege of attending it. We urge upon all our readers, and especially the young people, that they plan to be in attendance as much as possible. Undoubtedly it will be a time of much inspiration toward all that makes for the best things in life.

The Rev. Dr. George C. Adams started East on Wednesday of this week to spend a few weeks in the interests of the fund for the rehabilitation of the churches destroyed or damaged by the recent earthquake and fire. Chicago, Boston and New York will

be visited by him. Dr. Adams goes at the urgent request of the local committee, and arrangements have been made for him by this committee to speak in several of the leading churches and at ministerial and club meetings.

THE GENERAL ASSOCIATION OF NORTHERN AND CENTRAL CALIFORNIA.

The meeting last week at San Jose was an excellent one from beginning to end. There was not one among the more than two hundred delegates in attendance who did not feel at the close that Association meetings are worth while; and there was a general desire to carry home to others some of the inspiration which had come to them as they communed together during those three days and had conference concerning the things of the kingdom.

Those who were there at the beginning got the Association well started by electing as Moderator one of our highly esteemed young laymen, Mr. Arthur Arlett, a member of Plymouth Church, Oakland, who presided in a manner so modest and able as to unconsciously lay emphasis upon the fact that we have amongst us not a few young men who, when occasion shall demand, can take up and carry on in a satisfactory manner all the work of Congregationalism in our state.

Mr. Arlett had as Assistant Moderator that brother well-beloved all along the coast, the Rev. C. L. Mears, who, as pastor at Reno, Nevada, is leading in one of the best works that is being done on the coast Congregationally.

The Rev. E. L. Walz, who has shown by his consecration in the work of the Fourth Congregational Church of San Francisco that he can carry heavy burdens cheerfully, had laid upon him the additional work of Scribe; and the Rev. H. F. Burgess, of the Second Church of Oakland, who has stood by the work in that difficult field so earnestly and faithfully gave assistance.

The leading committees which worked in a commendable manner to make the meeting a successful one were the Nominating, the Business and the Resolutions committees. The first was composed of the Revs. A. W. Hare, C. N. Hand and A. B. Patten; the second, the Revs. Seneca Jones, B. St. Johns and Mr. H. Plant; the third of the Revs. M. B. Fisher, Geo. Atkinson and H. K. Booth.

The program, which had been well arranged for effectiveness, began the first afternoon—after business and reports from the churches by the registrar of each association—with an hour and a half given to "The Church and its Young People."

The editor of The Pacific did not arrive in time for the afternoon session on the first day, and can therefore make only the briefest mention of the addresses and papers given.

The session was presided over by the Rev. E. J. Singer the superintendent of the missionary Sunday-school work in this part of California, and who made report of the work done during the year. The Rev. M. B. Fisher, pastor of Plymouth Church, Oakland, gave a paper on "What the Church Should do for and With its Young People;" the Rev. H. F. Burgess one on "The Function of the Sunday-school;" and the Rev. F. H. Maar, pastor of the Fourth Church, Oakland, one on "How to Make the Sunday-school Work More Effective."

That evening the Rev. W. H. Hopkins, of Berkeley, spoke on the subject "A Handful of Corn." He traced in a graphic manner the harvests which had come from the seed planted by our Congregational forefathers—a harvest of missions, of religion and of education. Early on our New England hills the church and the school had stood together; never had our denominationalism developed into sectarianism, and here and there all through our civilization are to be found its beneficent influences. Throughout the address there was not one word of boastfulness. It was a highly dignified presentation of historical facts, and closed with these words:

"But while we may not boast, we proclaim anew our love for the old Church; a handful of corn at Scrooby, sweeping fragrant cedar branches throughout the world; the Church of the Pilgrims, the Church of purest democracy, of unfeigned brotherhood, of intrepid scholarship, of simplest faith, of evangelistic passion; the Church, which, if its walls have not all manner of precious stones, has twelve gates; the Church which, if it has not golden candlesticks, has yet felt the shining of the Light of the World; the Church which, if its clothing be not of wrought gold, may yet be, we pray, all glorious within."

As we listened to Mr. Hopkins' cultured exaltation of Congregationalism, we thought of, "A word fitly spoken is like apples of gold in a net-work of silver."

The same evening the Rev. C. R. Brown spoke on "The Church and Modern Social Problems." He presented the social movement as one of the great movements of the day; saying that the dominant interest now is social and that it behooves the prophets of religion to inform themselves concerning it, and so far as possible to cooperate with it.

Three views concerning this movement were set forth in substance as follows: (1) Church and minister have nothing to do with it. Their business is to save souls. (2) Some see in the social movement a new and better form of religion and have no further use for the church. (3) The real prophets of truth see there is a unity of sense and spirit, that all things are sacred, and they believe the church has an interest in and a duty toward the social movement.

Mr. Brown avowed himself as standing with the third class, believing that the whole man, spiritually and physically, is at stake in industrial problems, and that only as the church labors to bring about in the world a greatly increased spirit of intelligent good will is it in the line of the fulfillment of its mission.

Mr. Brown criticized both the capitalists and the workingmen. And showed that it is greatly needed among the latter today that they come to understand that if all their demands were granted a large majority of them might find themselves without any means of livelihood. Mention was made of the address, recently in Oakland, of a leading agitator among them, a man of national prominence, in which the appeal was wholly to their self-interest.

A feature of the Association worthy of special mention was the "Bible Study" for three-quarters of an hour each morning. This was by the Rev. Dr. Adams, of the First Church of San Francisco, who, by his able and interesting expositions, contributed much to the value and success of the Association. We shall not spoil these morning talks by an attempt to reproduce them in any way. They suggest the words of the Psalmist, "I was glad when they said

unto me, let us go unto the house of the Lord;" and also that other passage of Scripture where the writer says that he understood after he went into the sanctuary some things which before that were mysterious.

No hour gave more real inspiration for work than the one which was given to foreign missions. Under the general caption of "The American Board" the Rev. L. D. Rathbone of Berkeley spoke concerning "The Greatest Enterprise in the World." After a careful study of statistics he brought to the Asociation facts showing that there is certainly no greater enterprise in the world than our American Board. Last year with one tenth of the money that is expended in the home land it counted its 6,000 converts while we had only 23,000 here. It was shown further that there isn't an educational institution in our land that is accomplishing anything commensurate with what is being accomplished through the educational work of the Board. Mr. Rathbone's address ought to be given widely. It was a loud call to the churches to go in and win the dark places of the earth for Christ.

Encouraging and inspiring also, was the address by the Rev. Ben. F. Sargent of Olivet Church, San Francisco, on "The Mission's Forward Movement; its Purpose and Method." Mr. Sargent said that usually in the past the church had been asking what it could do for the young people; now it is asking also what the young people can do for it. As to the Forward Movement he plainly showed in a graphic manner that it had something with which to lay hold of and interest and set to work the young people in every department of the church. It summons and wins even the youngest in the Sunday-school and Christian Endeavor societies. At the close of his address Mr. Sargent brought to the platform a young girl, a member of his Mission Study Class who read testimonies from others as to what the studies had done for them in the Christian life and work and who gave from her own experience that which showed the high cultural value of the movement.

During the afternoon that was given to missions the Rev. Jee Gam spoke of the Chinese work in California, stating that through the mission established here in 1871 and its outgrowths there had been 2,485 conversions and that the Chinese had now not only missions among their own people but also a world wide interest and organization. Especially noteworthy is the work which the California missions have done and are doing in China. "What you do for the Chinese here, you do also for China,' said Jee Gam; "great as has been our work here, it has been greater in China." Dr. Pond, it was stated, had gone East to try to secure $12,500 for a new building in San Francisco, and it was hoped that an equal amount would be raised here, and the mission in San Francisco be restored in due time to its place of usefulness.

The Woman's Board of Missions for the Pacific took a half hour for consideration of its work, during which Mrs. H. E. Jewett indicated by what had been accomplished how the women who had organized the society thirty-three years ago had builded better than they had anticipated. Miss McClees, the treasurer, gave a brief report and read a telegram from Treasurer Wiggin which said: "I congratulate you most heartily on the fine showing you have made this year despite the great disaster."

Dr. Mary Holbrook, for many years a missionary in Japan, said that the present is a strategic time in Japan; ninety-six per cent of the children of school age are in school now; the schools are not irreligious; they are simply non-religious. Japan is no longer content with merely a home influence. She is reaching out for a world-wide influence, and the impress of a true Christianity is needed if that influence is to be what it ought to be.

The work of the Woman's Home Missionary Union was presented by Mrs. O. W. Lucas who said that the home work and the foreign work are indissolubly linked together, and the call is far and wide. Mention was made of the return to his native land of Mr. Fong Sec, and it was said that one well-equipped native worker was worth a half dozen who were not natives.

Miss Sara Edwards, of San Jose, the new superintendent of the Cradle Roll department, was introduced and spoke briefly concerning that important feature of the work.

Mrs. E. L. Walz, of San Francisco, told of her trip East in the interest of the churches stricken by earthquake and fire.

Mrs. Chakurian, of Kenwood, spoke of the importance of home missionary work in Humboldt county, among the isolated ranches and in the lumber camps.

Mrs. I. C. Meserve emphasized the importance of Christian training in the home, and spoke of the value of some of the good old English virtues.

A representative of the society for work in behalf of the California Indians told how they were rapidly dying from preventable causes, and stated that racial prejudice shut a large number of Indian children out of our public schools.

The plan of union between Congregationalists, United Brethren, and Methodist Protestants, had careful presentation by Professor Nash of Pacific Theological Seminary. He made it plain that the plan contained no violation of Congregational principles; that it would lead to only minor changes in ways of working, and gave promise all in all of great good for the advancement of Christ's kingdom. He showed that all that had been done thus far would come up later for revision, and that nothing would be brought about except through full and frank discussion, and finally by the vote of the churches.

The Rev. Seneca Jones, of Suisun, spoke of the difficulties in the way. He made a humorous and very entertaining speech, and one as able doubtless as can be made on that side of the question. Briefly it may be said that it was in its main features summed up in the story which he told of the gentlemanly dog and the cat that couldn't live together peaceably; they were a good dog and a good cat in separate homes, but horrid when together. But Mr. Jones neglected to state that dogs and cats can be and have been trained to live together most amicably, and that the Church of Christ is intended to get the dog and cat nature out of us. We are of opinion that Mr. Jones had assigned to him the difficult task of speaking contrary to his convictions.

Superintendent Harrison spoke cautiously concerning the movement. What he termed the bishop ric was the lion in his way.

The Rev. I. G. Hambleton, of Angels Camp, made the remark that Mr. Harrison was as much of a bishop now as any official could be on the plan for the united churches.

Mr. Harrison objected also to the giving up of the Congregational name, forgetful evidently of the fact that it may not be necessary to do this. In way of argument he said that he would not like to give up

his family name. As to all this the Rev. Mr. Wiard, of Auburn, remarked that they who became wives did this, and that without such giving up there would have been no Mrs. Harrison.

The Rev. Dr. Adams, speaking concerning the giving up of the name, said that he regarded it as of no great importance, and that it should be remembered that Congregational churches existed and got on quite well for a long time before they were called Congregational to any great extent. Dr. Adams remarked also that every union along the line of affection ought to be welcomed in the interests of the kingdom; that the Dayton conference indicated that we are flowing together. There is bound to be a diminution of denominations.

The Rev. Dr. Baldwin, of Palo Alto, spoke emphatically in favor of the movement, expressing the conviction that the Christian world is certain to reach unity at last. He told of the great good some comity articles had done in Southern California a few years ago.

Dr. Mary Holbrook, of Japan spoke of the good accomplished by union movements in foreign fields, and stated that Christians in foreign lands wondered why such movements went so slow here in the home land.

Toward the close of the Association the following resolution, introduced by the committee on resolutions, was unanimously adopted:

"Resolved, That the General Association of Congregational Churches of Northern California, meeting in annual session at San Jose, Oct. 2-5, 1906, hereby approve the spirit, purpose and general plan of the movement for a closer union of the United Brethren, Methodist Protestants and Congregationalists in the United States; and endorse the steps thus far taken, by voluntary committees, and by the general council of the United Churches assembled at Dayton, Ohio, Feb., 1906."

The evening devoted to Home Missions was one of much interest and value. The Rev. C. R. Brown, president of the California Home Missionary Society, presided and stated in his brief introductory remarks that nine tenths of the churches west of the Mississippi had been organized or aided by the home missionary society.

Superintendent Harrison, having in mind the words "Bear ye one another's burdens, and so fulfill the law of Christ," spoke on "The Year Just Closed." He stated that sixty-five per cent of the churches had given during the year which closed last March more than ever before. Since then eleven churches have sent word that they would assume self-support, and eleven others have announced that they will make reductions in amount of aid asked from the Society.

Mr. Harrison presented many facts showing the great good growing out of the work of the Society in California, transformations in the lives of individuals and communities. The call today, he stated, is a loud one, to go with aggressiveness into many new localities.

The Rev. E. L. Walz, of the Fourth Church, San Francisco, told of the joy his people had when at length, after the earthquake and the fire, they had been able to come together again for worship; and of the consecration on the part of many in order that they might become reestablished in their work. Not a few people who were aided in one way or another during the days of the great calamity have thus had their affections fixed on this church. One, a Catholic woman, now brings flowers for the church and the home of the minister; another gives a half day each week out of her busy life to sewing for the needy.

The Wednesday evening session closed with an inspiring address by the Rev. J. R. Knodell on "The Call of the Coming Year." Basing his remarks on the words, Bear ye one another's burdens, and so fulfill the law of Christ," he said: "The law of burden bearing finds its voice in the growing need in the state. Especially now in the cities which have been hurt. We who have not been hurt should hear in it a call of God to us. Everywhere business needs to be touched and sanctified by the gospel of Christ; and investments already made in our work call for larger investments

The call, it was shown, was voiced also in our material prosperity. God has wonderfully blessed us in this particular; and his giving calls for giving on our part.

Further it was shown that the call was voiced in the victories Christ has won in the past and is winning now. And vividly was depicted the march of the church down through the centuries and across our continent.

Finally it was shown that the voice and call are of God in the visions which are seen here and there today of what the redeemed earth and redeemed humanity shall sometime be.

The Evangelistic Committee, in its report, stated that it had tried to promote revivals, and that its investigations during the year had made it more evident than ever before to the members of the committee that an evangelist was needed for service in the churches of the Association. We quote briefly from the report of the committee which consisted of the Revs. L. D. Rathbone, C. C. Cragin, F. H. Maar, H. F. Burgess and Mr. Arthur Arlett: "The San Francisco churches received practically the same number of persons upon confession of faith in 1904 and 1905, with a slight preponderance for 1904. There were no evangelistic services in our San Francisco churches in either year. In the city of Oakland 1905 witnessed three times as many persons coming into the churches on confession of faith as 1904; and in Alameda five times as many. In Oakland and Alameda there were special evangelistic services in 1905.

"It would also seem that evangelistic services tend to bring church letters out of their receptacles, for in 1905 Oakland and Alameda received twice as many additions by letter as in 1904, while in San Francisco the number received was practically the same."

The committee was of the opinion that the two cities of Oakland and Alameda, in which evangelistic services were held, "saved the situation from being worse in 1905 than it was in 1904."

It was stated further by the committee that replies to letters which had been sent out indicated that a large majority of the churches would welcome the services of an accredited evangelist; that a man well-suited for the work was in view; and the recommendation was in effect that the committee be enlarged to eleven members, that the superintendents of the Home Missionary and Sunday-school societies be added, and that it be authorized to inaugurate such a service.

The committee for the year was constituted as follows: Bay Association, Revs. L. D. Rathbone, L. P. Hitchcock, Messrs. E. T. Leiter and Arthur Arlette; San Francisco, Rev. E. L. Walz; Sacramento, Rev.

H. K. Booth; San Joaquin Valley, Rev. C. N. Hand; Santa Clara, Rev. C. W. Merrill; Upper Bay, Rev. H. E. Banham; Humboldt, Rev. L. P. Ratzell; Sonoma, Mr. Geo. Reading. Also the Rev. J. K. Harrison and the Rev. E. J. Singer.

In the report of the committee which was approved was the statement that the necessary funds for the carrying on of this work were to be raised in such a manner as not to interfere with the regular benevolences.

Among the highly interesting sessions of the Association was the one in which subjects especially appropriate for "The Fiftieth Meeting of the General Association of California," were considered.

The Rev. H. E. Jewett gave a valuable paper entitled "A Retrospect." We know that it will be greatly enjoyed by many readers of The Pacific and will give it in full next week.

The Rev. Dr. S. H. Willey could not be present to speak on "The Days of '49," but he sent a letter which was read by the Rev. Mr. Patchell. This letter we plan to publish this week. It contains much that is well worth knowing by all.

The Rev. William Rader spoke eloquently on "The Meaning of the Fifty Years." He said in substance and in part: Fifty years beautiful with sacrifice and hard labor are looking down on us today. Having in mind what had been accomplished during those years and referring to the Rev. W. L. Jones, who had given the sermon fifty years ago and who had spoken just before him giving interesting reminiscences, Mr. Rader declared that he had lived longer than Methusaleh. The labors of the pioneers, he said are sure to come back. The last year's rains are in this year's fruits, and the work of those who have gone before is never lost.

The fifty years, said Mr. Rader, stand for the fact that Congregationalism has a message for California. The things most needed here now are in it—a supreme sense of the sovereignty of God, the fatherhood of God and the brotherhood of man. Congregationalism has no need to apologize for its message; and what it has done and is doing gives assurance as to the future. Still with us here on these shores the work is the pathfinder's work. It is good to look back and inspiring to look forward. Well may we emulate the virtues of the great souls who make up the background of our faith. One of our needs today, as we contemplate past and future, is to be bolder in the prosecution of our work. Let us avoid the danger of making too many concessions. The passing years have given us a silver trumpet; let us blow that trumpet.

Professon Buckham of Pacific Theological Seminary said in the discussion of these topics that as we get farther from pioneer days the splendid asset we have in our Congregational history is more adequately realized; that our early history here is worthy to be bound up with that of the men who came over in the Mayflower. And if today those workers who have entered into the life beyond could speak to us they would say, Do more; grapple more firmly.

One afternoon was given to a trip to the village of Saratoga, where, after lunch had been served by the ladies of the church at that place, a session was held. Attention was given at that time to the subject "The Rehabilitation of the Stricken Churches," and the unanimous conclusion was reached that it was highly important to put the work at once where it ought to be— as near to the point reached before the great calamity as conditions in the cities will allow; and that to this end a wide appeal should be made for aid. The action thus far of the relief committee appointed by the Ministers' Meeting of San Francisco and vicinity was endorsed.

The temperance question had careful presentation that afternoon by the Rev. Geo. H. Dekay. In answer to the question, What Can We Do? Mr. De Kay said in substance: Inform vourselves as to the whole situation; there is a great deal of ignorance as to the liquor tradc; read papers on both sides of the question; learn what the other side is thinking and saving and doing. Respect the privileges of the saloon; remember that the laws guarantee them certain things. In church and business cut loose entirely from the liquor interests; patronize the merchant who doesn't sell liquors; take the first thing first; local option is a good first step; have a temperance committee in every church; seek to mold public opinion, and in this work the pastor should be a leader. Every one who will go home determined to have something done will soon see it being done. Illustrated by showing changed public sentiment where proper effort had been made, and great decrease in the evils of the saloon traffic.

Mrs. Washburn, of Lodi, expressed the conviction that there was enough sentiment in California against the saloon to throttle it if the people would stand together. She plead earnestly for this, saying as to the churches "We represent the power of Almighty God. Through Christ we can do all things. Good is mightier than evil and must prevail."

The Rev. C. W. Merrill told of the promising outlook in Santa Clara county; and Mr. E. P. Flint spoke of the good work done widely by the Anti-Saloon League.

The Rev. Dr. I. C. Meserve, of San Francisco, spoke concerning The Pacific. It was his conviction that no matter more important could be brought before the Association. The Pacific, he said, widens our influence. The human voice is not as powerful as it once was, but the press is growing in power and influence. Without The Pacific our churches would not have that acquaintance and sympathetic touch which they do have. He referred to the plan inaugurated at the Pacific Coast Congress and urged that pledges be made accordingly. Churches were asked to regard the paper as something indispensable to see to it that it had a good subscription list in every church, and in every manner to foster it as a valuable agency in our work

Mr. J. H. Lawrence, of San Jose, stated that he had spoken in praise of the paper at a recent meeting of the Santa Clara Association; and went on to say that there was no other power equal to that of the press. He believed that we should have here a religious journal that can stand for the right in every great issue and be an important factor in shaping our civilization.

The Rev. W. T. Patchell expressed the conviction that The Pacific could be made to do more than any one agency in making our church life what it ought to be; that it was so working now and ought to be encouraged and built up into wider usefulness.

Mr. W. M. Searby, of Plymouth Church, San Francisco, one of the directors, and one who has stood nobly by the paper for many years, expressed himself as being greatly pleased that the Association was

taking so much interest in The Pacific; and said, Picture what your home would be without the wife to bind all together and you will have some idea of what our coast churches would be without The Pacific. There is nothing other that so binds us together in fellowship and sympathy and service.

Mr. Sprague, a delegate from Sacramento, was of the opinion that The Pacific ought to be made more of in the future than ever in the past; that it was of great value among our churches.

In reply to a question as to the ownership of the paper, the Rev. Walter Frear, one of the board of directors, said that the persons who held the stock of the corporation at the present time would be glad to dispose of it; that it was taken and held only in order that the paper might be maintained, and was not worth anything to anyone.

We would add here that nearly every stockholder has been contributing for several years to the annual deficit on The Pacific, some of them to the amount of several hundred dollars a year, and that not a cent has ever been realized by any one on any stock ever issued by the corporation. It is impossible, of course, for The Pacific, with the smallest circulation of any of the denominational papers on the coast, to be made to pay running expenses so long as conditions are such that several other papers have a deficit from $2,500 to $4,300 respectively. It should be stated in this connection that the board of directors are planning for a wider distribution of the stock if the $10,000 fund is raised. Any one pledging to that fund can have stock issued to him if he so desires. The directors so voted at a recent meeting. The difficulty has always ben to get any one to take stock, inasmuch as it was generally known that the paper did not pay and the stock could be assessed; and it would have been during the last eight years if a few friends had not put up the annual deficit. Should it be found impossible still to get sufficient individuals or churches to take the stock so that the business can be run on that basis, and the same assessed whenever need may be, the directors have another plan by which all donations can be kept for the perpetual use and benefit of the paper. The directors are: W. M. Searby, of Plymouth Church, San Francisco; G. W. Dickie of San Mateo; Deacon Dexter of the First Church of San Francisco, Geo. W. Scott, of the First Church of Alameda; Geo. H. Collins of the First Church of Oakland, J. L. Barker of the First Church of Berkeley, and the Rev. Walter Frear, of Pilgrim Church, Oakland.

It was with a view to putting into execution such a plan as would beyond question keep inviolate all donations to The Pacific that the secretary of The Publishing Company of The Pacific—who is the editor and manager of the paper—suggested that movement at the Association which resulted in the appointment of a committee to confer with the board of directors as to plans for a wider distribution of the stock and the responsibility, and to cooperate with the board for the raising of the funds to put the plan into execution. That committee consists of Messrs. J. W. Lawrence of San Jose, E. P. Flint of Oakland, Prof. Buckham of Berkeley and the Rev. I. C. Meserve of San Francisco.

The National Ministerial Relief Society was represented by its secretary, the Rev. W. A. Rice, who impressed upon the minds of all the value of this society which seeks to provide for the aged ministers.

ASSOCIATION NOTES.

Reno, Nevada, secured the meeting for next year.

The Revs. A. B. Patten, H. K. Booth and F. N. Greeley were named as Pacific Seminary visitors.

The Rev. R. C. Brooks was named as preacher for next year, with the Rev. B. M. Palmer as alternate.

The collection for Home Missions on Wednesday evening was $60,—nearly double the usual collection at such times.

The Revs. A. B. Snyder, F. A. Bissel and Mr. R. L. Thompson constitute the committee on temperance for the ensuing year.

The First Church of Berkeley had the largest representation, seventeen—more than twice the number in attendance from any other church.

Mr. Arthur Arlett and the Rev. Dr. Baldwin were elected delegates to the National Council; Rev. Dr. J. H. Goodell and J. W. Linscott alternates.

The Rev. Dr. Pond was missed by many. He had gone East to attend the meetings of the American Board and American Missionary Association.

The Church Building Society was represented by the Rev. Dr. Richards, its secretary, who presented the claims of the society in an admirable manner.

The Revs. Geo. C. Adams, C. R. Brown and W. T. Patchell were reelected as members of the board of directors of the California Home Missionary Society, and Mrs. O. W. Lucas was made a member of the board also.

Letters of Christian greeting were sent to the Rev. Dr. S. H. Willey and Deacon S. S. Smith in recognition of their great service to California Congregationalism. Also a telegram to Dr. McLean, about to start on his trip abroad.

During the session at Saratoga the Rev. C. W. Merrill stated that the Missionary Settlement now had fnuds to the amount of $5,500; that the Rev. E. S. Williams, whose great heart is in the mevement, had remembered it recently with a gift of $5,000.

The report of the Pacific Seminary visiting committee was read by the Rev. Mr. Patchell who stated that there were 26 students in attendance now, divided as to church membership as follows: Congregationalists 14, Methodists 5, Methodists South 1, Presbyterians 2, Episcopalians 2, German Reformed 1, United Brethren 1. There are 3 Japanese and 1 Chinese; one of the Japanese is a woman.

On recommendation of the committee on polity the committee on resolutions introduced a resolution as follows: "Resolved, That with reference to points embodied a year ago in the report of the committee on the adjustment of our polity, the General Association refers them again to the local associations and ministers as needing further opportunity for discussion and as likely to be affected by developments now proceeding in our denominational life." This was adopted.

The hospitality of the church at San Jose was unbounded. Delightful entertainment was given throughout. Meals at noon and in the evening were

served in the Baptist church by the ladies of our church at San Jose, the church at Campbell assisting one day. This arrangement for two meals a day so close to the church gave opportunity for the mingling in a social way of the ministers and delegates; and at night and in the morning there was pleasant welcome in the different homes.

The committee on federation of churches is: Prof. Nash, Revs. R. C. Brooks and I. C. Meserve. That on economic conditions is: Revs. C. R. Brown, J. H. Kimball, and Messrs. C. D. Blaney and Arthur Arlette. The provisional committee is: Revs. C. L. mears, H. K. Booth, S. Jones, W. H. Scudder and H. E. Jewett. The Sunday-school committee is: Revs. M. B. Fisher, C. S. Nash, Miss Catherine Denman, Mrs. R. B. Cherington, and Revs. S. C. Patterson and H. B. Mowbray. A committee for arranging a better system for the pooling of the traveling expenses of the ministers was appointed—Revs. B. St. John and W. D. Kidd.

The annual sermon was given by the Rev. Joseph Rowell on the text "He that winneth souls is wise." Mr. Rowell was present at the meeting fifty years ago. In view of this fact and because of his many years of faithful service in California it seemed especially appropriate that he should preach on this anniversary occasion. The sermon was an earnest appeal for gospel preaching. Lyman Beecher was quoted as having said in his last hours that the greatest work in the world is that of winning souls. Mr. Rowell said, among many other good things, that you cannot cultivate a sinful man into a Christian; that it is the Christ of Calvary who saves.

In view of his eminent service to the Association for many years in a legal way, as well as in other ways, and to all our Congregational interests, it was fitting that there should be special mention of Judge J. M. Haven, of Oakland, who had passed into the heavenly life since the meeting a year ago. The Rev. H. E. Jewett, the registrar, said that his services had been too generous to pass with brief notice, and the Rev. C. R. Brown was asked to speak a few minutes concerning the man and his great worth. This he did in such a manner as to show that it is service that crowns. All who know in this and other ways of Judge Haven's beautiful and useful life, are thankful that it is a part of our California Congregationalism.

Two persons to whom considerable reverence was paid were the Rev. W. L. Jones, of Cloverdale, and Chaplain Rowell, of Mariners' Church, San Francisco. Both were in attendance at the meeting fifty years ago, and the latter has attended every meeting since then. It was not known by those who arranged the program that Mr. Jones had been present at the meeting fifty years ago. As soon as this became known he was called for and spoke in a thoroughly interesting manner concerning those early years. Mention is made elsewhere of the sermon by Chaplain Rowell. In the course of that sermon he said that he expected to meet in the heavenly land not less than 5,600 persons, for the conversion of whom God had made him the human instrument.

The Rev. Walter Frear reported that the Ministerial Relief Society had assets to the amount of $4,780.26. The contributions for the year were $555. Only seven churches contributed. Later a resolution was presented by the committee on resolutions and was unanimously adopted as follows: Resolved, (1st) That we again urge our pastors and churches to give one communion or other offering during the year to our Congregational Ministerial Relief Society of California. (2nd) That we recommend to our state society that it cooperate with our national society in the work of ministerial relief; and to this end that it formulate a plan, as soon as offerings of the churches justify it, by which it can pass over to the national society such a part of its receipts from the general offerings of our churches, not including individual or otherwise designated gifts, as will cause the receipts of the national society from the churches of our Association to amount to 20 per cent of their contributions to this cause.

THE DAYS OF FORTY-NINE.

[A letter from Dr. S. H. Willey to the General Association of Northern California, at its 50th session in the city of San Jose, Oct. 1906.]

Since I am unable to meet with you on this anniversary occasion, I am asked to write a letter about "The Days of '49."

I can write nothing about those days that has not been told many times, but I may repeat some things that will have the flavor of that time of beginnings.

To begin with, San Jose itself is full of associations coming down from those years.

It was there that Rev. John W. Douglass, just out of the Seminary, began his ministry in March 1849.

He preached in the little old dingy courthouse. His hearers were few, for the greater part of the few hundred inhabitants of the place spoke Spanish. and the rest were recent immigrants overland, principally from Missouri, and only the women and children of this class could be found, for the men were almost all at that time hundreds of miles away in the mines.

What could he do? He did what most of the other members of the little group of half a dozen ministers then here did.

He visited the homes of the people and made the acquaintance of the women and children. He found that the great and pressing need was a school for the children. To supply this want immediately, he determined to begin one himself. So he opened a school in his cloth house certain hours in the day, and set himself to find a teacher as soon as possible.

At least three of this group of ministers found the same anxiety for schools in the places where they were, and themselves began teaching till they could find some one to take their places.

Meanwhile, they were studying the country. The situation was strange.

A stream of immigration was beginning to pour into California through the Golden Gate, but its destination was to the mines in the foothills of the Sierras. It consisted of a flood of young men from many lands, urged on by no purpose but to get gold and go away with it as soon as possible. None of them had a thought of remaining in this country or building here a State of the Union.

In view of this condition of things in the North, and of the character of the Spanish speaking population in the South, a complete uncertainty overshadowed the future, touching all the purposes which the half dozen young ministers of the gospel had in view in coming to this country.

And yet, looking back upon these elements of un-

certainty now, it seems strange that they had no more effect than they did. No man of the group entertained a thought of being influenced by them.

Every man studied the situation of the place he was in, and met it as best he could. Douglass in San Jose, gathered a congregation in the course of the year, and in the fall organized the Frst Presbyterian Church, though some who joined as members made it a condition that the church should not join the Presbytery, and it did not, for many years, but remained independent.

———Hunt, in San Francisco, organized the First Congregational Church in July, 1849, consisting of seven young men and one woman. At first they met for worship in the old school house on the Plaza, but in a few weeks that building was required for a jail, it being the only public building in town, and they bought for themselves a building sent out as a venture from the East, ready made, which served as a place of worship for two or three years.

———Benton went to Sacramento, in July, and began his public ministry in any place where he could gather a few people together on the Sabbath. Sometimes it was in a shop, and sometimes in the shade of a tree.

In due time a Congregational church was formed, and an imported house bought in San Francisco, was put up, which served as a place of worship till it was consumed by fire.

———Brier, went to Marysville and gathered all the people he could find, willing to stop business on Sunday, and held worship wherever he could, and by persevering he at last got a temporary house of worship built, and in it organized the First Presbyterian Church.

———Warren climbed up to Nevada City, the most noted mining center of the time, and made his home with the miners.

They had a theater there already, and he preached in it on Sunday, and in due time a house of worship was built, and a Congregational church was organized.

———Willey was in Monterey, preaching on Sunday, conducting Sunday-school, looking after his day school in the week time, doing duty as Post Chaplain to the Army, and in September serving as Chaplain to the Constitutional Convention which was in session in Monterey at that time.

We were situated far apart, and to get together required long journeys and costly and laborious travel, but we did get together, and that twice a year, in spring and fall. And we talked over everything that there ought to be in a new state, and joined in much earnest prayer for Divine help in working to bring things to pass.

In all this there was an oppressive sense of separateness, three thousand miles away from home as we were, and from men of age and experience with whom to advise in matters so new.

The best way to overcome this feeling of loneliness seemed to be to meet often, and pray together, and plan, and correspond freely, a cooperate reliability, and so make progress unitedly. This looked toward getting misisonaries to come and supply towns and settlements needing the gospel, organizing churches where the way was open, seeing that schools were opened under the State law,—hastening the establishment of an academy looking toward a college,—the using all possible influence in favor of making California a free State, not permitting slavery to come here, and doing our utmost with voice and pen to rebuke vice, especially in men interested with civil and judicial office. You may be sure that this last was sadly needed in those days.

Most of this group of young ministers were married men, and their homes were a great social power for good in every place where they lived. There were not many homes in the hastily gathered settlements in those early days, therefore the home of the pastor, where a young, cultivated, accomplished wife presided, exerted a powerful influence for good in many ways, and was a constant support of the minister's gospel work. Those were homes too, that knew how to "use hospitality."

But one word more. Dr. Bushnell used to say: "Blessed is he that is in at the beginning," I think that every one of the group of young ministers who came to Calfornia in the year 1849, and about that time, when his life-work was done, counted it a matter of profound gratitude that in the beginning he chose this as his field of Christian service.

THE REHABILITATION OF SOCIETY.

Anyone worshiping in Central Theatre, San Francisco, last Sunday morning, would have greatly enjoyed and have been largely benefitted by Mr. Rader's sermon on that occasion. "The Rehabilitation of Society" was his theme, and his text, "Thy Kingdom Come."

The first thing needing attention to secure the recovery of society, the preacher said, is the rebuilding of the home. Not merely the material building, but much more the abiding place of love, within the building.

The home secured there must be given attention to the rearranging of the law. There was never a time, said the preacher, when the good laws we have called so loudly for enforcement, and better laws for individual safety, were more needed. The carnival of crime now going on must be ended at once, if future good is to come to society in this city.

The next step in society's rebuilding, pointed out by the speaker, was the necessity that religion should have its true place awarded it in the city's life. Men, he said, have turned from the old faith that once held them in their times of trouble. They must return—they must have given them opportunity to return. How is this to be done? The teacher in the public school must help. The mother in the home must do much. The preacher in his place must give hard work to this end. The teacher has the modeling of character. The mother's kiss on the lips of her boy, as she sends him out into life, seals on his soul an influence that is hard to break.

But chief of all means by which society shall be rebuilt on right lines is what each man and woman must do within the shrine of his own soul. Said Christ, "The kingdom of God is within you." Each individual is a republic, self governed. The kingdom comes by each bringing himself to Christ.

Then there followed, in the preacher's most earnest and eloquent way, an appeal to the individuals present to see that no hidden sin in their souls kept back the kingdom of God. "I have read," said he, "somewhere, lately, of an eagle seen flying grandly away up among the mountain peaks, near to the blue. Suddenly he began to fall, not suddenly, like a stricken sparrow,

but as befitted the royal bird—with outstretched wings, and making magnificent circles, he neared the earth, and at last fell away in the valley. A curious lad, who had watched the eagle's eccentric flight, went to the place where he lighted and found out the cause of the fall. A cruel steel trap was shut with relentless grip upon the feet of the great bird. He had tried long and mightily to keep in the upper air, with his talons thus bound, and this great weight drawing him to the earth. at last he had to succumb—from the bright mountain peaks down to the dark valley. That eagle is here this morning. Some man, intended by God for a lovely life, is here today; but a sin grips his soul. Maybe a secret sin, that no one but he and God knows. By and bye it will become more than he can carry, and he will fall, as the eagle, into the valley of utter ruin. O my brother, my sister, I call upon you today, to allow Christ to break the jaws of your cruel secret sin. No one but he can set you free. Only by those, who are thus beset, getting free from their sin, and living in the pure air, can Society be Rehabilitated.

"DELL."

NOTES AND PERSONALS.

The meeting of the Congregational ministers of San Francisco and vicinity will be held next Monday in Plymouth Church, San Francisco. It will be devoted to a consideration of the Association meeting last week at San Jose.

The Rev. Dr. Richards, of the Church Building Society, stated at the Monday meeting of the ministers of San Francisco and vicinity that all possible aid would be given by the society in the effort to raise money in the East for the churches which had suffered so greatly in the recent great calamity. He said that he had looked the situation over carefully and that the desolation was appalling and the need for aid for our churches imperative. Dr. Richards was of opinion that not one person only but several should go East for the prosecution of this work.

The Rev. George H. DeKay, although not in the pastorate, has preached every Sunday, but two, during the yast four months. For several weeks this summer he occupied the pulpit of the First English Lutheran Church of San Francisco while the Rev. E. H. Hadlock, the pastor was on a vacation in the East. Last Sunday morning Mr. DeKay preached at Mill Valley, and in the evening in the Second Church of Oakland. For the next two Sundays Mr. DeKay preaches at Woodland.

Among the Churches.

Guerneville.—The church at Guerneville rejoices over a new hall and kitchen which will aid greatly in all the social work. The generosity of Rev. and Mrs. W. L. Jones and the ability and willingness of Rev. E. Hoskins, the pastor, to handle saw and hammer, made possible its construction. The amount expended by Mr. and Mrs. Jones on the hall was about $400.

Santa Cruz.—Plans are being laid for what is to be known as the "Baldwin Memorial Parish House." This will be donated to the church by Miss May L. D. Baldwin in memory of her father and mother. When the church building was built several years ago Mr. Baldwin was a member of the board of trustees and was a generous giver to the building fund. It was always the thought of the mother, while living, that the church should have a parsonage also. And now that father and mother have gone into the life bevond the daughter does this in memory of them.

Los Angeles, First.—At the Twilight Communion, October, 7, the First Church received 29. As usual, on these occasions, a large number of communicants were present. One feature of special interest was the large number among those received, of bright, earnest young people who recently have become Christians. During the absence of Dr. Wm. Horace Day, Pastor, in Japan and China, Dr. Warren F. Day, Pastor emeritus, is bearing the burden of pulpit and parish.

MINISTERS RELIEF SOCIETY.

The annual meeting of the Congregational Ministers' Relief Society of California will be held in San Francisco, Cal., on Monday, the 15h of October, 1906, at 12:15 P. M., at Plymouth Congregational Church, Post St., for the election of Directors for the ensuing year, and the transaction of such other business as may come before it.

Walter Frear, Secretary.

OUR WASHINGTON LETTER.

By I Learned.

An Ordination.

The ecclesiastical council referred to in my last letter as about convening at Hope, Idaho, gathered as anticipated on Sept. 14th and was called to order by Rev. Samuel Greene, D.D.

Rev. F. A. Bown, of Hillyard, Wash, was shosen Scribe and a quorum being present, Rev. H. Edward Mills of Plymouth Church, Spokane, was elected Moderator. The pastor elect, Rev. Sherman H. Herbert, upon coming before the council for examination proved his very thorough fitness, through his early training in a Christian home and by his later personal experience and the course of education at college and seminary.

His statements both written and verbal in answer to questions indicated his hearty consecration, sincerity of soul and determined purpose to give himself wholly to the ministry of the Word. There was no hesitancy on the part of the council in giving to him a unanimous vote of confidence and commendation, and to the church the earnest congratulations. At the more public services in the evening, the sermon was preached by the Moderator, ordaining prayer by the father of the candidate, Rev. Jos. Herbert, Right hand of Fellowship by Rev. Charles Wyatt, of Priest River, Charge to Pastor by Supt. W. W. Scudder of Seattle and address to the church by Rev. V. W. Roth of Clark's Fork.

The services were abbreviated a little by the expected coming of the belated train, which was to return most of the council to their homes and when, "making up time" it passed unexpectedly, nearly an hour was taken up by voluntary addresses by others of the council; Supt. Green and Missionary Nichols on "Some Things Historic" while members of the church and congregation expressed appreciation of the attendance of the council and congratulations be-

:ause of the new and better conditions. It was a great 'lay for Hope.

A Dedication.

Superintendents Scudder and Greene were oblig-:d to use unusual means the next morning, Saturday, :o reach Almira, on the Washington Central Railway :n order to be present at the dedication of the new Congregational church builuding on Sunday, Sept. 16. Success came to them, however, through the special :harter of a steamboat on Lake Pondo-Oreille, a fast :eam for two miles and the use of two railways, so :hat after twelve hours, at 6:30 p. m., Almira was :eached and the high perpendicular and beaming face :f Pastor Painter was easily seen looming up at the lepot. Although first on the field by the C. S.S. & P. :., and first in church organization we were third to :uild, but now have as fine an edifice as the town af-:ords and the largest congregation. Supt. Scudder :reached the sermon in the morning and Supt. Greene :d the people in the prayer of dedication. Five hun-:red dollars was paid or pledged in the offering by :ard distribution without special appeal, which with :ther gifts and the pledge of the C. C. B. S., leaves :he church free of debt. It is greatly to the credit :n wisdom of Rev. H. M. Painter and his excellent :ife, that they, refusing all other calls to larger fields :ave stood by this church and with them solved the :uilding problem through many misgivings.

A Corner Stone Laying.

The report of the meeting of the State Association :eld at Walla Walla, Sept. 18-21 having at my re-:uest been given you by another, I must hasten to :ll you of the things which followed on the 22nd and :3rd of the same month. Chattaroy, Spokane county :as been blessed by a Sunday-school organized first :y Rev. E. J. Singer, then a Sunday-school Mission-:ry of the C. S. S. & P. S., in 1894, re-organized again :nd again in '95, '96, and '97 and yet again re-organ-:ed and frequently visited by Missionary Perceval :nce 1898. Later a church was organized and little :y little the work has been gaining until the taking :p of the field by Rev. Harold E. Anderson of Elk, Wash. Since that time, less than a year, more of the :eople have been interested and with great courage :ey have undertaken to erect a church building. On :e afternoon of the 22nd the corner-stone of an edi-:ce, thirty by sixty feet, was laid by the pastor after :ddresses by Rev. J. T. Percival, Samuel Greene and :upt. Scudder, and the reading of the history of the :urch by Deacon Miller. Mrs. MacEachren, of Spo-:ane, greatly assisted and enlivened the exercises by :vo solos. The ladies of the church twice spread the :ables with bounteous meals for the one hundred or :ore persons gathered for the occasion.

Three Councils of Recognition.

"The next day was the Sabbath" and during its :oly hour there were held three ecclesiastical coun-:ls for the Recognition of three other Congregational :urches in the near vicinity.

The two Superintendents and others were driven :t the early morning to Milan and being joined by :presentatives of Spokane, Plymouth, Deer Park, :ewport and Chattaroy churches, Evangelist Reid :d others, there was found to be a quorum present. close examination was made of the record of the :urch, and all its proceedings, including its Articles : Faith and Covenant, rules for government, etc. :ere found satisfactory. Dr. Samuel Greene was Moderater and Rev. D. H. Reid, Scribe. It was voted to recognize the church. An address on Congregationalism and the kingdom was given by Superintendent Scudder. Other addresses by Rev. P. F. Shrcok of Dear Park; J. T. Percival of Spokane, and David H. Reid, and the Moderator.

The same council having by letters missive been invited to convene at Westbranch for a similar purpose, was assembled at two o'clock p. m., held and organized again with the same officers. Examination was fully made and it was voted to recognize the Westbranch Congregational Church. Similar addresses were made.

In the evening the same council having assembled at Elk for a similar purpose, organized with Rev. P. F. Shrock as Moderator and Dr. Samuel Greene as Scribe. Here, too, the Articles of Faith and Covenant, the Rules and other record were found satisfactory. It was voted that this church be also received into the fellowship of our Congregational body. The exercises following were similar to those noted in the other churches.

Rev. H. E. Anderson, the pastor, has proved himself to be a great and effective worker. A division of this large field is imperative for its present development is too much for any one man to provide for.

OREGON LETTER.

Geo. H. Himes.

Rev. Edward F. Green, of the Corvallis Church, has accepted a call from the Ashland, Oregon, Church, and will go thither in time to begin his pastorate on the first Sunday in October. Mr. Green came to Oregon a little over four years ago from Oriskany, New York. After spending a few months on the frontier in Eastern Oregon, he came to Corvallis, and in his three and a half years of faithful service, has done an excellent work. Sixty-seven members have been added to the church, and its membership is now one hundred. The church edifice has been refurnished and renovated throughout, and with electric lights added it is certainly an unusually attractive and comfortable house of worship. Mrs. Green is an accomplished musician—a vocalist—and has had charge of vocal music in the Oregon Agricultural College, and her helpfulness in this direction in church circles has been great, indeed. The church at Ashland is to be congratulated upon securing two such efficient workers as Mr. and Mrs. Green.

Rev. Evan P. Hughes, formerly of the Ashland Church, recently withdrew from the Congregational fellowship and united with the Presbytery of Southern Oregon, and then was called to the pastorate of the Presbyterian church at Grants Pass. This is an excellent field, and as Mr. Hughes is an unusually strong man, there seems to be a large and most important work opening up before him.

The Hassalo Street Church of Portland has voted to expend $2,000 in improvements by adding a lecture room and putting a basement under the building.

Portland, Oct. 1st.

The city of Zurich, Germany, has abolished all doctors except forty, and these forty are to be approved and paid a salary by the city government. All who need treatment or medical aid will be treated free by these city physicians. Their support comes from a small annual tax laid upon all the citizens.

The Home.

BEAUTIFUL TABLE CUSTOMS

Quite recently I visited a German widow living in a delightful country seat, with a little son of 8 and a daughter of 5. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked him to bless it. Then the little girl, in childish accents, repeated: "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland the youngest child at the table asked the blessing and the memory of those sweet, low, reverential childish voices haunts us yet as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited oft last summer this was sometimes omitted and in its place the twenty-third Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom; and very touching it is too, for it seems to make us realize that God is indeed near, when we can give thanks though our lips move not.—Ex.

IN THE SAME FAMILY, YET STRANGERS.

It is one of the most startling of facts connected with human life that men and women —and—children in their deepest experiences are so much isolated.

There are many persons whom we have met every day for years, and yet we do not know them. We suppose we do, but we are quite mistaken. It is only the external that we know, not the real persons. Indeed there are those who have lived for years under our own roofs, into the world of whose deeper lives very likely we have never once entered or even looked, who in spirit are as much strangers as if our homes were on different continents.

There are brothers and sisters who grow up together, but who never know each other except in the most superficial way, who never come close enough to each other to be sharers in each other's deeper joys and sorrows. What an irreparable loss is this.

There are husbands and wives who always remain strangers. Read Thomas Carlyle's pathetic, almost heart-breaking confessions concerning his wife, made after her death. I think that is just what those confessions mean. In his intense absorption in his literary work he lived a self-centered and isolated life. This left her to live also an isolated life—so isolated and lonely that her heart almost broke. When she was dead, he saw the wrong he had done her. But it was too late. He could only pour out his heart in unavailing tears. If we would know how bitterly he repented, we must go and watch him as in age and infirmity he makes his regular pilgrimage to her grave, and there, in the quiet village churchyard, kneels with his hands clutching the grass in the passion of his grief, and kiss again and again the dear spot where she sleeps. How great the pity that a heart which so truly loved should have allowed the very object of his love to starve and pine away and die for want of sympathy and heart companionship!

There are parents who never become acquainted with their children, and children who never at all deeply know their parents. Oh, the pity of that! and the loss to both, greater than words can tell! There are many parents who are never able to influence their children. As soon as the children grow up, they are off into wild and thoughtless, and often evil ways, with no regard for the wishes of those whom they ought to honor and love and heed. Why is this? Oftener than otherwise it is because throughout all their childhood years they have been allowed to live so far away from their parents as regards their thoughts, their sympathies, their ideals, their real heart interests. The father has been so busy with his profession or his daily work, and the mother has been so much absorbed in her daily cares or her society engagements, that they have forgotten that their children had their joys and sorrows, problems to solve, burdens to bear, aspirations and disappointments—an unseen soul life, much of it to them very tragic—in which they so much needed, and would have responded so eagerly to, the loving interest and sympathy of father and mother. And so, because the father and mother did not get near them in their young years, when it would have been so easy, so beautiful, and so helpful, they now find themselves separated by a gulf which they do not see how to bridge.

O mothers, spare some time from your "much serving" in outward things, or from your "social" life, much of which is so superficial and barren, and give it to your children! Not to their clothes—they have hats and dresses enough. These are not the important things. Give your time and thoughts to their eager minds and starved hearts.

Fathers, spare some time—more than you do—from the rush and drive of your work, to get acquainted with your children—to walk with them, to play with them, to talk with them real heart talks about the things that most deeply interest them, to find out their deep, earnest thoughts, to get into their confidence, to become their close trusted friends. Believe me, it will pay! It will be worth infinitely more to you than money. It will be worth more to your children than anything else in all this world. It will fasten them to you with hooks of steel.

Perhaps there has never been a more significant sentence written in regard to parental relations and child-training than that great word of Froebel—"Come, let us live with our children." Not for them—to make money for them, to provide endless things for them—not that! All that is utterly superficial. Come, let us live with them: that is the deep, the vital, the absolutely essential thing.

And Froebel's thought may well be given an application much wider than childhood. Is it not the great need of all human life, to learn to live with one another?—Rev. J. T. Sunderland, in Christian Register.

All for Love.

"To serve with lofty gifts the lowly needs
Of the poor race for which the God-man died,
And do it all for love—O, this is great."

The Quiet Hour.

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows,
Through countless channels, Lord, from thee.

"It leaps to life in grass and flowers,
Through every grade of being runs,
Till from creation's radiant towers,
Its glory flames in stars and suns.

A PRAYER.

O Thou, whose love is not confined to temples made with hands, enlarge my heart to worship Thee. Help me to see Thee where men see only the world, to hear Thee where men hear only the voices of the crowd. Teach me to realize the awful solemnity of the things which I call common. Impress me with the truth that the meanest household duty is a service of Thee, that the smallest act of kindness is a praise of Thee, that the tiniest cup of water, though it were given only in a disciple's name, is a worship and love of Thee. Help me to feel the sense of Thy presence everywhere, that even in the prosaic haunts of mn and in the comomnplace battles of life I may be able to lift up mine eyes and say, "This is none other than the house of God, this is the gate of heaven." Amen.—George Matheson.

MUCH FRUIT.

Rev. Theodore L. Cuyler, D.D.

During a visit to southern California I was feasting my eyes on the beauty and the affluence of the orange orchards and the lemon groves. I was especially interested in a dwarf orange tree in front of my window at Redlands. The little fellow was not higher than my head, but he was a most bountiful bearer. He bore golden fruit with all his might and main; not an ounce of sap ran to waste, and not one tiny branch was idle. He shamed some of the bigger trees, which, with larger opportunities, were yielding small revenues. As I looked at that brave and bountiful little tree, I saw a fine illustration of the Master's declaration: "Herein is my Father glorified, that ye bear much fruit."

That word "much" is a comparative word. What would be much for a disciple of slender means or small talents would be shamefully little for a millionaire, or one endowed with great gifts. Our Lord's scale of measurement was, "For unto whom much is given, of him shall much be required." The shekels of the rich given into the sacred treasury made a poor show in comparison with the big-hearted widow's two mites; for she gave all that she had. Occasionally we see a flourish in the newspapers over a donation made by some millionaire to some charitable object, whereas, if the truth were known, he has only given his income for a single week. Good old Aunty R—, who used to trudge with her tired limbs for a long mile to our monthly concert, in order to save her carfare for the missionary collection, far outshone the millionaire in liberality. Her gift meant a real sacrifice; his gift cost him almost nothing.

"Much fruit" does not mean occasional and spasmodic service. A follower of Jesus Christ who is habitually laborious in every good enterprise, who is always abounding in love deeds and sweet words of sympathy, and in ministrations of mercy at sick beds, or in poverty cellars or attics, who distils true piety like the holy oil into every day of his life, who loves to do good and cannot help it, such a Christian fulfills Christ's description of "bearing much fruit." He has a habit of loving his Master and loving his fellowmen; not on special occasions, but all the while. It is his way. We can count on him; and we go to him for a contribution of money or a timely prayer or a testimony in a prayer-meeting, or a good service of any kind, just as confidently as the owner of that bountiful little orange tree counts on a basket of fruit every spring. This blessed fruitfulness is the gift of the Holy Spirit, which dwelleth in him; he is always alive because Jesus Christ abides in his innermost soul, and supplies the vital sap.

I once had an elder in my church who had received only a common school education, and lived on a very moderate salary. His power was not purse-power, or brain power, or social power; it was sheer heart-power. He was a prodigious force in our church simply from the momentum of his godliness. When any hard work was to be done, he never complained of being made a pack-horse. On the evenings for prayer-meetings or church services of any kind he never consulted thermometer or barometer. When one saw faithful, modest, untiring Elder W—, he saw just what Jesus meant when He said, "Herein is my Father glorified, that ye bear much fruit." Such cases are a great encouragement to the "rank and file."

If any one had gone into the American Tract Society House seventy years ago, he would have seen a plain-looking man filling orders and putting up packages of tracts. The man had come from a common school and a carpenter's workbench in Connecticut, with no gift of eloquence in a public assembly and no literary culture. Yet that plain, modest, humble-hearted man was in reality the most effective layman in the city of New York, and was a pioneer in the work of personal evangelistic labors for the conversion of souls, whose influence has gone out over the whole land. His name was Harlan Page; and the secret of his prodigious usefulness was that every day and everywhere he was abiding in Christ, and Christ abided in him. He could not but bear much fruit; and it was very choice fruit also. The crown which Harlan Page will wear in heaven will be the diadem worn by those who have turned many to righteousness, and who have never allowed a day to go by without trying to win some soul to the Saviour.

A great deal is said in these days about "consecration." Some of it savors of sentimentality, and some of it borders on cant. Genuine consecration means, letting Jesus Christ have the best we have to give—the first place in our affections, the first claim on our purse, our time, our influence and our all. In order to yield this we must let the Master prune us, even if sometimes He cuts deep. Self must go out, that Jesus may come in and possess us. And our only ambition must be that when the Master looks down on us, He may say, "Herein is my Father glorified, that ye are bearing much fruit." That will be a first instalment of heaven.

Ten rich women once resolved that each would seek out some mother, poor and burdened with family cares, and extend to her personal sympathy and helpfulness. Cheer has entered these homes where Christlike service has come, and the reflex benefit is as great as that conferred.

Young People.

BOYS WHO CAMPED OUT.

My first experience in camping out was the most exciting I ever had, though a big boy, I suppose, would have called it both tame and funny. But I was only ten years old then, and my brother, Proctor, who was really the hero of the adventure, was only eight. There was one other boy with us, Freddie Childs, our next door neighbor, and he was the oldest of all, for he was going on twelve.

We camped on father's lawn, in a tent made of three sheets. It was a very warm, still summer night, and mother had made us a nice bed on the ground with a rubber blanket and an old mattress and some comforts, sheets and pillows. Father had put up the tent, and it was just as tight and comfortable as a real tent in the woods. If we hadn't known that we were in it, we ought to have slept just as sound as in our beds upstairs. But we didn't somehow, and that was the funny and exciting part of it.

We ate our supper in an old box in the tent at half past six o'clock, and then we played Indians until eight, when mother came out and helped Proctor undress and get to bed. She lit a candle for us; and after she had gone in, Freddie and I undressed, blew out the candle and crawled under the blankets. By and by, I asked: "Freddie are you asleep?"

"No," said he, in a kind of faint voice.

"Are you sleepy?"

"No."

"Do you suppose anything could touch us here in the night if we would go to sleep?" I asked.

"I dunno," answered Freddie. He lay still for a minute, and then said: "What I'm afraid of is catching cold. I guess I'd better go home and get some of those little homeopathic pills of ma's to take if I feel a cold comin' on in the night.

Freddie crawled out, lit the candle and put on his clothes. The tree toad kept screaming hoarser and hoarser all the while.

"Come back soon, Freddie," said Proctor.

Freddie pushed back the flap of the tent. "Uh-uh," he said, and then he was gone. We heard him walking kind of fast until he climbed the fence; then he ran like everything through the grass. I guess he didn't know how well we could hear with our ears so close to the ground.

We watched and waited for him to come back, but he didn't come. It seemed kind of scary for just us two to be out there all alone in the night. But somehow Proctor didn't seem to mind it as much as I did. By and by there came an awful yell from somewhere out in the dark. I knew it was cats, and yet, somehow, couldn't quite believe it. It might have been a panther escaped from a circus or a lynx, or something of that sort.

"Proctor," I whispered.

"Yep," answered Proctor.

I believe I'm catching cold, too, arn't you?"

"Nop; I'm warm as a toast."

"Now, look here you little foolish," I cried; "I know it ain't safe for us to lie here so close to the ground all night! If we don't catch cold we'll get the rheumatism sure as the world. I'm going back to the house."

"'Fraid cat!" said my little brother.

I suppose I was really too nervous and frightened to get angry at him, though he had called me "'fraid cat" in the daytime, I would have made him howl for it. But, as it was, I only got up and hurried into my clothes, coughing and trying to sneeze all the time though it was so hot and close in the tent that the sweat ran off the end of my nose. When I thought I had enough clothes on, I grabbed the rest as fast as I could and blew out the candle. "There, Smarty," cried I, as I was bolting out of the tent, "you can stay here all alone and see how you like it!"

Mother and father were reading in the parlor when I sneaked into the house, and saying that I was afraid I was going to catch cold out there. They both laughed until they cried. "Where's little Proctor?" asked mother when she could get her breath.

He's out there," said I in a sulk.

"And Freddie Childs?" asked father.

"Gone home. Backed out 'fore I did."

"What! Proctor out there all alone?" cried mother jumping up.

"Yes'm. He felt so smart he wouldn't come in."

Mother lit a lamp and went out to the tent. The air was so still it did not even toss the flame of the lamp. I watched from the window and saw her come back without Proctor.

"He won't come," she said, with a kind of shining eyes.

"Good for him!" cried father. "He's got some grit."

"But what are we going to do about it?" asked mother.

"Do?" I'll go out and camp with him myself!" exclaimed father.

And that was the way Proctor happened to stay. I've often wondered whether he would all alone. But it taught me a lesson in self-control, not to give way to every foolish notion that enter's one head without stopping to reason it out. That's what makes the habit of cowardice.—Boye and Girls.

WHAT "HORSE-POWER" IS.

What is the relative amount of work that a man can do in comparison with a horse or machinery? At his very best the strongest man stands in pretty poor comparison, even with a horse, for hard, continuous labor. He might perform for a few minutes one-half horse-power of work, but to keep this up for any great length of time would be impossible.

The measure of a horse's power for work was first ascertained by Watt, the father of the modern steam engine, and he expressed this in terms that hold today. He experimented with a great number of heavy brewery horses to satisfy himself that his unit of measurement for work was correct. After many trials he ascertained that the average brewery horse was doing work equal to that required to raise 330 pounds of weight 100 feet high in a minute. So he called this one horse-power.

This work, however, is not continuous, for the horse would have to back up after each pull to lower the line of the pulley, and thus he would work four hours a day in pulling 330 pounds in the air at the rate of 100 feet a minute, and four hours in slacking up the rope. Consequently no horse can actually perform continuously what is generally called one horse-power. The horse was never born that could tug at a rope for eight hours a day, pulling 330 pounds 100 feet each minute without rest or change. Consequently, when we speak of horse-power we refer only to the average

work a horse can do in one minute, that is to say, the rate at which he can work.

A strong man might pull half that weight 100 feet in the air in two minutes, but he could not repeat the operation many times without being exhausted.

For all needful purposes the expression of one horse-power is accurate enough, and practically shows the measurement of an average horse's abilities for working. As a rule, a strong man can in eight hours work at the rate of about one-tenth of one horse-power; that is, it would require ten men to pull 330 pounds 100 feet in the air in a minute, and then slack up and repeat the operation throughout the eight hours of a working day. The world's gain in labor when horses were first employed to help man in his work was thus tenfold.—St. Nicholas.

THE BOY WHO WORKS.

Do you feel, young fellow, that you have a hard time? Your hours are long. Your task is hard and the wages small. The contents of your weekly pay envelope will scarcely carry you over the week. Sometimes you must wear patched trousers or a frayed coat. Your employer expects a great deal from you. Other fellows dress well and always have money. They have coddling fathers and mothers, while you toil six days a week to make a living.

Never mind, young man. You are ahead of the boy who has every luxury at home. You are getting experience that he must get somehow later on. Because, sooner or later, he must fight the real battle of life himself. And you have the advantage. While life has been made easy for him, he lacks drill and discipline which every life-soldier must go through. You are preparing yourself. He may go in without preparation and fall.

Work is a great blessing. You can not see now, but some day you will say that you were fortunate in your boyhood days because you were compelled to work. Because you can not get power to do things—save by doing them. Look over the successful men you know. Get their history. Nearly every one was compelled to work in boyhood. They toughened their muscles by hard work and sharpened their brains by looking out for themselves.

Work makes men. Luck usually fails. Pluck nearly always wins. To succeed in anything one must overcome obstacles. Force and fiber are built by hardships. Grit is as necessary in the making of man as gumption. Hardships are not always handicaps. Often they are helps. You will understand this better in twenty years. Meanwhile permit one who has lived that twenty years and more to advise you in this.—Valdosta Times.

A BETTER SUNDAY FOR CALIFORNIA.

The strenuous movement in Canada, France and England, resulting in the passage of laws for the protection of the Sabbath as a day of rest and devotion, ought to arouse this imperial State to do something to bring about better Sunday conditions in its wide domain.

A movement for this purpose has been initiated by preparing a Constitutional Amendment, drawn up by Mr. Chauncy H. Dunn, one of the ablest lawyers in Sacramento, for presentation to the next legislature for submission to the people of this State for ratification. It is imperative that something of this kind be speedily done, as we never can win California for Christ and His Church as long as we are cursed with a wide-open Sunday.

The proposed Constitutional Amendment reads as follows:

"The necessity of encouraging and fostering the observance of one day in seven as a day of rest is hereby recognized as essential to the welfare of the State, and to that end it is hereby provided:

(1). That the keeping open of bars, saloons, race-courses, and coursing grounds on the first day of the week is prohibited, and the legislature shall provide penalties for the violation of this provision, and for the proper enforcement of the same.

(2). That the legislature may provide that stores, work-shops, banking-houses and other places of business, of any and all classes or calling, shall not keep open on the first day of the week, and shall provide penalties for the violation thereof.

(3). That the legislative body of any city, city and county, or county, may provide by ordinance that stores, work-shops, banking-houses, and other places of business of any class or calling, shall not keep open on the first day of the week(and shall provide penalties for the violation thereof; provided that such ordinance may enlarge, but cannot restrict or limit, the scope or penalties of any provision enacted by the legislature on the same subject. Provided further; that whenever a petition is presented to the legislative body of any city, city or county, or county by ten per cent of the voters thereof asking that any ordinance authorized under this subdivision to be passed by such legislative body, set forth in said petition, be submitted to the qualified voters of said city, city and county(or county, for approval or rejection, the said legislative body must submit the same to the voters of said city, city and county, or county for their approval or rejection at the next general election held therein, or at a special election called by such legislative body for that purpose. At least two weeks' notice shall be given of such election, by publication in some newspaper published in such city, city and county, or county. If approved by a majority vote of the voters voting thereon, the same is thereby adopted and becomes binding as a valid ordinance of said city, city and county, or county, as the case may be, and supercedes any ordinance in conflict therewith, and can only be modified or repealed by a majority vote of the voters of said city, city and county, or county, voting upon the modification or repeal thereof.

(4). Provided, however, that any law or ordinance passed or adopted under and in pursuance of the second or third subdivision of this article or section, shall not apply to persons who conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from opening their places of business on that day.

This amendment has been cordially and heartily endorsed by the California Conference of the M. E. Church, and by the conference Lay Convention, and is being presented to the annual meetings of other religious bodies in the state for their endorsement. Arrangements are being made to circulate petitions in all parts of the State for signatures, requesting the next Legislature to submit this Amendment to the people for ratification. It is ardently hoped that all persons who desire to see better Sunday conditions in the State, will do all they possibly can to further this important movement.

A boy in a Chicago school refused to sew, evidently considering it beneath the dignity of a ten-year-old man. "George Washington sewed," said the principal, taking it for granted that a soldier must; "and do you consider yourself better than George Washington?" "I don't know, time will tell," said he, seriously.—Popular Education.

Mistah Johnsing: "Can't yo' gib me no hope, Liza?"

Miss Jackson: "Once an' fo'all, Mistah Johnsing, I tells yo' I won't be no man's cullud supplement."

Notary: "Sign your name here, Uncle Rastus."

Rastus: "Ah doesn't write me name, suh. Ah has no time fuh dem triflin' details o' business. Ah allus dictate ma name, suh."

No expense to Run.—"They've started a queer restaurant downtown; no tables, no chairs, no food, no waiters."

"What are they running it on—air or water?"

"Neither; Christian Science. You think you eat; so much a think."—Brooklyn Life.

Fat Visitor: "Charming suburb, my boy, charming; but say, do you always walk to the station?"

Mr. Subbubs: "Oh, no, indeed; very often I run."

"Ma," said a newspaper man's son, "I know why editors call themselves 'we.'"

"Why?"

"So's the man that doesn't like the article will think there are too many people for him to tackle."

On one of the little steamers on Lake Killarney hangs a printed notice reading as follows:

"The chairs on this steamer are for the use of ladies. Gentlemen are requested to not use them until the ladies are all seated."

The New Waitress—Shall I say "Dinner is served," or "Dinner is ready, ma'am?"

Mistress—If that cook doesn't do any better' just say, "Dinner is spoiled."

"Now thet all these summer boarders is sojournin' here," said the rustic on the cracker-barrel, "I reckon yer postoffice work's kinder heavy, ain't it, Josh?"

"Wal," replied the cross-roads postmaster, "it's mighty aggrevatin'. Sometimes I don't git time ter read all the postal cards."

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